



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

*Leçons sur le grand et le petit hypnotisme.* GRASSET. Reported by G. Rauzier, *Revue de l'hypnotisme*, Mai et Juin, 1889.

These three lectures set forth the characteristics of the Paris and Nancy schools of hypnotism, and Grasset's harmonizing of their opposing views. The chief argument of the Paris school (that of *le grand hypnotisme*) against the school of Nancy (that of *le petit hypnotisme*), is that they have no sure way of detecting simulation. The chief argument of the latter against the former is that all their characteristic phenomena are the result of suggestion. Grasset denies both these arguments; there are guarantees against simulation besides those used in Paris, and there are physiological effects besides those produced by suggestion. There are, indeed two forms of hypnotism, or rather the one neurosis (for Grasset regards the whole thing as morbid) has two groups of symptoms; one (*le grand hypnotisme*) is found only in connection with hysteria, and not always even there. The just claim of the Paris school to its title must rest on its having secured scientific attention for the outlawed phenomenon. In point of number of cases, of having caught the central point of the thing (suggestibility), and of therapeutic application, the Nancy school deserves the name of "the great hypnotism."

*The Study of Hypnotism in France.* JOSEPH JASTROW. Christian Union, Sept. 26, 1889.

. The author outlines with characteristic clearness and interest the history and present status of knowledge in regard to hypnotism, distinguishes the views of the investigators of Paris and Nancy, describes the post-hypnotic phenomena and positive and negative hallucination, and points out the possible usefulness of hypnotism as a remedial agent together with the questions of criminal responsibility to which it may give rise.

*Solution du problème de la suggestion hypnotique.* AMÉDÉE H. SIMONIN. E. Dentu, Paris, 1889. pp. 129.

This little book sets forth what the author believes to be the solution of the problem of hypnotic suggestion. It also sets forth most forcibly his total ignorance of the way to a real solution of the problem and of the fundamental physiological conceptions necessary for it, both of which would at once appear, were it worth while to make citations.

*Ueber psychische Beobachtungen bei Naturvölkern.* ADOLF BASTIAN. *Die Magiker Indiens.* FRIEDERICH VON HELLWALD.

Both from the *Shriften der Gesellschaft für Experimentalpsychologie zu Berlin*. III Stück. Leipzig, 1890. pp. 32.

The reward for pushing one's way through the many twistings and turnings thickly strewn with obstructing parentheses and scraps of polyglot illustration, that characterize the writings of this suggestive but obscure anthropologist, is in the present case a very interesting though arbitrarily eclectic survey of that field of mental action, that is common ground to science and superstition. On the one hand we find the same pseudo-scientific pretenses that succeed with the unlearned even amongst the elite, in the customs and thought-habits of savage people; on the other hand we find the

scientific portions of this field, the various methods of producing hypnotism, etc., capable of explaining the more wonderful portions of savage doings and conceptions. Many pertinent illustrations of these facts are given and they lead the author to conclude that it is precisely in primitive peoples that we find as more or less normal most of those phenomena producible in us only artificially and not without danger to the subject; so that the simple observation of well prepared travellers would lead to an unsuspected extension of the field of research."

Quite in the same strain von Hellwald cites cases in which magic, self-induced hypnotism and other factors enter into the complex operations of the fakirs and other oriental priest classes. J. J.

*Des hallucinations négatives suggérées.* BERNHEIM. *Revue de l'hypnotisme*, Fév., 1889. Réponse à M. le Professeur Delbœuf.

In commenting on a paper of Bernheim's in the January number of the *Revue*, Delbœuf insisted on the very great and intelligent part played by the subject in case of negative hallucination, in language which might be construed to mean that the whole thing was simulation (*vide* AMER. JOUR. PSY. II, 324). To prevent such a misapprehension, Bernheim again defines his position, asserting the complete freedom of genuine cases from all simulation. Unilateral blindness in hysteria is equally real and equally psychic, and occurs where the ignorance of the subject, both of the defect and its connection with her disease, guarantees the impossibility of simulation. With the hypnotic subject the sensations reach the cortical centers, but fail of the further processes, whatever they may be, needed to bring them to consciousness; they are, so to speak, unconsciously perceived. With hysterics these further processes are not lacking, but "the imagination of the subject without her knowledge neutralizes" the sensation.

*Quelques remarques sur suggestion.* AUGUST FOREL. *Revue de l'hypnotisme*, Avril, 1889.

In this somewhat rambling paper, Prof. Forel touches upon a number of interesting points in regard to suggestion and auto-suggestion (which are the same as far as the subject is concerned), the process by which the operator secures control of the mental machinery of the subject, the unpleasant after-effects of hypnotization (due to auto-suggestion and to be suggested away by the operator), means of making subjects auto-hypnotizable, etc., etc. Apropos of the discussion of Bernheim and Delbœuf, he mentions the arrest and recall of the menses as unsimulable by the subject. In his opinion, "it is not only the will of the subject which is sometimes more, sometimes less completely directed by the hypnotizer, but his whole cerebral dynamism, sensorial (centripetal), motor (centrifugal), and intellectual (central) alike."

*Les perceptions inconscientes de l'hypnotisme.* A. BINET. *Revue Scientifique*, Fév. 23, 1889.

Binet complains of the misconceptions arising from confusion of terms in hypnology, citing as an example the recent papers of Liégeois, Bernheim and Delbœuf on negative hallucination, which